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SERMON

Preached at S^t. *Clemens Danes*,

At the FUNERAL

OF

Mr. *George Heycock*.

By *Thomas Fuller*, B. D.

ECCLES. 7. 2.

It is better to go to the house of mourning, then to go to the house of feasting: for that is the end of [illegible] the living will lay it to heart.

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To the Friends of the party deceaſed.

IT grieved me when I was to perform the laſt office to our deceaſed Friend, that I had ſcarce the ſtump *of a voice left me, ſo that very few did diſtinctly hear what I did deliver. This hath made me the more willingly condeſcend to your deſire in Printing this Sermon, that your Eye may peruſe what your Ear did not receive. And as you have honoured your dead Friend in attending his Corpſe in ſo ſad and ſolemn an equipage, ſo you*

ſhall truly honour your ſelves, in follow-ing his example, and imitating thoſe ver-tues which were eminent in him. This is the deſire of

Your unfeigned friend,

Thomas Fuller.

Acts 13. 36.

For David *after he had ſerved his own generation after the will of God, fell aſleep,* &c.

1 IN this Chapter Saint *Paul* doth demonſtrate the Reſurrection of our bleſſed Saviour by three ſeveral places of Scripture, foretold and now fulfilld. The Law ſaith, *in the mouth of two or three witneſſes the truth ſhall be eſtabliſhed.* Two may, Three muſt do the deed; Two make full meaſure, *Three make meaſure preſſed down and running over.* And ſuch doth the Apoſtle give us in the proof of this point.

2 The firſt place he citeth *Pſalm* 2. 7. *Thou art my ſon, this day have I begotten thee:* The ſecond, *Iſaiah* 55. 3. *I will give you the ſure mercies of* David: The laſt, *Pſalm* 16. 11. *Thou ſhalt not ſuffer thy holy one to ſee corruption.*

3 It is obſervable, that the ſame Text, *Acts* 2. 31. is alſo alledged, expounded, applyed and preſſed by Saint *Paul* to prove the Reſurrection of Chriſts body uncorrupted. See here the holy Harmony betwixt

the two Apostles. Though *Peter* and *Paul* had a short and sharp contest at *Antioch*, *Galat.* 2. 11. where *Paul withstood him to his face*; yet here their hearts, and hands, and tongues, meet lovingly together in the improving of the same portion of Scripture: Both of them shew first *negatively*, how it could not literally be meant of *David*, (whose body was corrupted and his Sepulchre remained amongst them unto that day) and therefore *positively* must be meant mystically and prophetically of Christ.

4 Now as I am charitably confident that all who hear me this day, are satisfied and assured herein, That our Saviours body saw no corruption, so give me leave to be jealous over you with a godly jealousie, for fear some mistake the cause of this his incorruptibility, and bottom it on a false foundation. Some perchance may impute it to the shortness of the time he lay in his grave, being but a day and two pieces of a day, *numero rotundo*, though *currente stilo* they commonly be called and counted three daies. These do *ponere non causam pro causa*; for the time was long enough in that hot Countrey, to cause putrefaction, considering that our Saviours body was much bruised and broken with the whips, nails, and spears, (besides the effusion of much blood) which would the sooner have invited corruption.

5 Others perchance put the untaintedness of his body upon the account of the great quantity of *Myrrh* and *Aloes* (*about an hundred pound weight*) and other precious spices, wherewith *Joseph* and *Nicodemus*, *John* 19. 39. imbalmed it. This also is an unsound opinion; for all the spices of *Arabia* cannot secure a corpse from putrifying, though they may preserve it that such

such putrifaction shall not be noysom to others in the ill savour thereof, not keeping it from *corrupting*, but from *offending*.

6 The true reason is this, Though Christs soul was parted from his body, (and where disposed of, God only knows, during his remainder in the grave) yet the union with the Deity was never dissolved, which priviledged his corpse from corruption. So that had it been possible (which was impossible, as is inconsistent with Gods promise and pleasure) for his corpse to have lien in the grave till this instant, they had been perpetuated in an intire estate, whilst it is true of *David* as it is in the Text, *after he had served his own generation by the will of God, he fell on sleep, and was laid unto his Fathers, and saw corruption.*

7 Observe in the words four principal parts;

1. What a generation is.
2. What it is to serve ones generation.
3. How *David* served his own generation.
4. How we after his example are to serve ours.

Of these in order, and first we will consider what a generation is.

8 *A Generation is a company of men and women, born, living and dying much about the same time:* I say, much about the same time; for seven years, under or over, sooner or later, breaketh no squares herein, but that the said persons are reducible to the same generation. Thus, *Mat.* 1. 17. *All the Generations from* Abraham *to* David, *are fourteen Generations: and from* David, *until the carrying away into* Babylon, *are fourteen Generations: & from the carrying away into* Babylon *unto Christ, are fourteen Generations.* Now all generations are not of equal extent; so admirable the Longevitie of those

before

before the Flood, compared to our ſhort lives, ſince God for our ſins hath contracted the *cloth* of our life to *three ſcore and ten years*, and all is but a courſe *Liſt* which is more then that meaſure, *Pſalm* 90. 10. *And if by reaſon of ſtrength they be fourſcore years, yet is their ſtrength labour and ſorrow, for it is ſoon cut off, and we flie away.*

9 It is remarkable, that Three Generations are alwaies at the ſame time on foot in the world; namely,

1. The Generation riſing.
2. The Generation ſhining.
3. The Generation ſetting.

For ſhould God clear the earth of all men at once, mankind could not be recruted but by miracle; beſides, neither humane Arts nor Sciences; nor could the Scripture hanſomly be handed and delivered from one Generation to another. God therefore of his goodneſs doth ſo order it, that rather then any empty Interval ſhould happen betwixt them, one Generation ſhould fold and lap over another. Theſe three degrees were moſt viſibly conſpicuous in the Levites, which till five and twenty years of age, were *learning Levites*, thence till fifty, *acting Levites*, (as being then in the ſtrength of their age) imployed in the portage of the Tabernacle, and after fifty, had a Writ of eaſe from bodily labour, though they may be preſumed to be buſied in the teaching of others.

10 Paſs we now to explain what it is to ſerve our Generation. To ſerve it, is to diſcharge our conſcience according to Gods will in his word, to our ſuperiours, equals, inferiours, all perſons to whom we ſtand related

ſated in our generation. And the more eminent the perſon is in Church and State, the more are his references multiplyed, and the more publick and ponderous the ſervice is which he is to perform. Nor muſt it be forgotten, that *David* was a King, in which reſpect it was proper for him to rule and command his own Generation; and yet it is ſaid, he ſerved the ſame. Princes are not priviledged by their greatneſs, only to tyranize over others, but are accountable to God, how well they diſcharge their duty to all ſuch to whom they are reſpected.

11 Proceed we to ſee how *David* ſerved his generation, which he did in an eight-fold capacity. Firſt as a dutifull ſon to his Father and Mother. 1 *Sam.* 22.3. *And* David *went thence to* Mizpeh *of* Moab, *and he ſaid unto the King of* Moab, *Let my Father and Mother, I pray thee come forth, and be with you, till I know what God will do for me. And he brought them before the King of* Moab, *and they dwelt with him all the while that* David *was in the hold.* The caſe was thus, *David* foreſaw that the tempeſt of *Sauls* fury would fall full heavy on his Fathers family; he foreſaw alſo that though he himſelf might be alwaies on the *wing*, hunted from place to place as a Patridge on the Mountain, yet his aged P rents could not keep pace with his ſuddain, uncertain, unſeaſonable, late and long removeance, and therefore as a dutifull ſon he provided for them a private place of peaceable repoſe.

12 Secondly he ſerved his generation as a very loving Brother, witneſs the dangerous viſit (which at his Fathers command) he gave his Brethren in the Camp, (when *Goliah* was in the field) victualling

them with all neceſſary proviſion, on the ſame token that he received nothing for his pains ſave a jeer from *Eliab* his eldeſt brother. 1 *Sam.* 17. 28. *Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart; for thou art come down, that thou mighteſt ſee the battle.*

13 Thirdly he ſerved his generation as a kind and carefull Husband. I will not excuſe his Polygamie, having many wives at once, nor dare I flatly condemn it, God conniving thereat in the antient Patriarchs. However *David* cannot be charged with want of love amongſt his ſtore of wives. Once I confeſs he made a tart and ſharp return to *Michal*, 2 *Sam.* 6. 21. mocking him for dancing before the Ark. But *was there not a cauſe*, when through the ſides of *David* ſhe ſtruck at all true devotion? and ſmartneſs on ſuch occaſion is zeal, and no treſpaſs againſt Marital affection.

14 Fourthly he ſerved his generation as a tender Father indeed; he faulty, it was *in* the exceſs, being over-indulgent to *Abſolom* and *Adonjah*, whom he never took to task nor called to account, (1 *Kings* 1. 6.) *Why have you done ſo?* (and ſeeing he would not uſe the rod on them, God therefore uſed them as a rod on him) ſuch cockering we confeſs is a catching diſeaſe amongſt us parents; but to give *David* his due, for the main, he behaved himſelf no doubt as a diſcreet and tender Father to his numerous iſſue.

15 Fifthly, he was a faſt and faithfull Friend; witneſs the exchange of hearts as well as cloathes, which paſſed betwixt him and *Ionathan*: yea *David* made

made a tripartite expreſſion of his affection. 1. He loved *Jonathan* in his life, 2. Lamented him at, 3. *Shewed mercy to him, after his death*, 2 *Sam.* 9. 3. in reſtoring *Mephiboſeth* to all his lands, and making him *Fellow-Commoner* at his own Table; So that we may truly ſay and juſtifie the expreſſion, *There was two men*, Jonathan *and* David; and it will be made good by the Rules of Amity, if any queſtion the phraſe in the Rule of Grammer.

16 Sixthly, he was a loyall Subject, whereof he gave two ſignal teſtimonies, like to find more to admire then to imitate them amongſt poſterity, if any ſhould chance to be eſtated in his condition with the ſame advantage: For being Reverſion'd to the Crown, he twice had an opportunity (if ſo pleaſed) to put himſelf into the preſent poſſeſſion thereof. Once when he had *Saul* in the Cave, 1 *Sam.* 24. 5. and his heart ſmot him for being over-bold with Gods annointed, though he did but cut off a skirt of his Garment. Again, 1 *Sam.* 26. 12. *when he found* Saul *aſleeping, and* (*if ſo diſpoſed*) *might have left him a ſleeping*, till the ſound of the laſt Trumpet ſhould ſummon him to awake. A ſurly General walking the Round, and finding one of his Centinels aſleep, nailed him with his ſpear to the earth, and excuſed his act with this jeſt, (whether witty or cruel, let others judge) *Dormientem inveni, Dormientem reliqui*; *Sleeping I found him, and ſleeping I left him.* *David* might have done the like, eſpecially ſeeing *Abiſha* (not to ſay Providence) impelled him thereunto, but would not (as having a principle of piety within him, which remonſtrated againſt ſuch proceedings.)

17 Seventhly, he was a prudent Soveraign both in peace and war, in Court and Camp, for the ſpace of full forty years, going in and out before the people of *Iſrael*, whom he ruled prudently with all his might. I confeſs his ſon *Abſolom* taxed him with neglect of the affairs of State, 2 *Sam.* 15. 3. that no man was deputed by him to hear the cauſes and redreſs the grievances of his oppreſſed ſubjects. But what ſaith our plain proverb, *Ill will never ſpeaks well.* And therefore I liſten to *Abſoloms* words as to a loud Libell; and we ſhould be no leſs injurious to our own judgements then to *Davids* innocence, in giving credit to a proud ambitious ſon, againſt an holy and humble Father.

18 Eightly and laſtly, *David* ſerved his generation as a gracious Saint; this was the Diamond of the Ring, and I have kept the beſt wine for the laſt, to cloſe and conclude *Davids* character therewith. He is termed in this Chapter, *ver.* 22. *a man after Gods own heart*, being the beſt tranſcript or copy of the beſt Original.

19 *Objection.* But you wittingly, and willingly, and wilfully, will ſome ſay, have ſuppreſſed and concealed a neceſſary truth, becauſe tending to *Davids* diſparagement. Saint *Paul* ſaith, *Titus* 3. 3. that *ſome men ſerve divers luſts and pleaſures*, and ſo did *David* himſelf. He did not *ſerve his generation*, but his own wicked wantonneſs, when he imbroydered his Adultery with *Bathſheba* with the Murder of *Uriah.*

20 *Anſwer.* O not a word, not a ſyllable, not a letter, not a tittle hereof. God hath forgotten it, why ſhould man remember it? God hath caſt it behind his back, why ſhould we caſt it in the teeth of *Davids*

vids memory; let us never mention it to his disgrace, but for our own direction; Partly to teach us not to trust in our selves, lest we fall into sin; partly to comfort us, that after sin committed, pardon is obtainable on our unfeigned repentance.

21 Yea this is a very comfortable consideration, That though there be many faults, failings and defects in our performances, yet if there be sincerity (Gospel perfection) therein, if our hearts be set to seek the Lord God of our Fathers, God will be mercifull unto us, though we be not purified according to the purification of the Sanctuary.

22 Thus *Lot* (notwithstanding the foul fact of Incest committed by him) is called a righteous man, 2 *Pet.* 2. 8. Men opprobriously taint and term people by the obliquity of one irregular act, which with uncharitable tongues is enough to eclipse yea extinguish the credit of all other graces in him; but God doth Denominate and Epithite persons from the rectitude of the general habit of their lives; yea by him such shall be reputed, accepted, received *to serve our generation.*

23 To conclude this point, he was a witty man who first taught stones to speak by engraving of Epitaphs upon them: But he was wicked man who first taught stones to lie, abusing posterity with notorious untruths in flattering Inscriptions on many Monuments; but I call malice it self to witness, whether the ensuing Epitaph might not with modest truth be ingraved on *Davids* Sepulchre;

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Here lieth interred the Corpse of him who when living, was a dutiful Son, a loving Brother, a kind Husband, a tender Father, a faithfull Friend, a loyall Subject, a provident Soveraign, a gracious Saint; in a word, one who served his own Generation after the will of God.

24 But should I stop here, I should not do right to *Davids* deserts. Be it known that besides the serving his own Generation, *David* did and doth serve all Generations in the world as long as time shall last, as being the instrumentall Author of the *Psalms*. Far be it from me to make odious comparisons betwixt either persons or things that are eminent, or to set difference betwixt Gods Word (as once the Disciples fell out amongst themselves which should be the greatest) which is the most heavenly part thereof; but surely the *Psalms* are inferiour to no part of the Old Testament.

25 The *Rabins* have a fond conceit, that *Manna* did relish in the mouthes of men as the Eaters thereof did fancy to themselves, having the Gust of flesh, fish or fowl, roast, boyl'd, or bak'd, as the eater thereof did wish or desire: I call this a fond conceit, as contrary to an expres in Scripture, *Exodus* 16. 31. wherein the taste thereof is confined to wafers made with honey. But this I will boldly say and maintain, that the *Psalms* of *David* shall relish to an hungry soul, as he shall (not out of humour and causeless fancy, but) judiciously desire it. Wouldst thou have

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it taſte bitter? it ſhall taſte bitter and reprove thee; taſte ſweet? it ſhall taſte ſweet and comfort thee; taſte betwixt both, bitter-ſweet? it ſhall bitter-ſweet counſel and adviſe thee.

26 Proceed we now to application: It ſerveth to confute three ſorts of people: Firſt the covetous, who are ſo far from ſerving their Generation, that they will ſcarce ſerve themſelves, and allow neceſſaries for their own comfortable ſubſiſtence. Secondly, the voluptuous man, who only ſerveth himſelf and is good to no other. Theſe inſtead of ſaying, Let us faſt and pray, ſay, Let us eat and drink for to morrow we ſhall die. Thirdly the ſuperſtitious man, who immureth himſelf in a Cloyſter, crying his life up for an high piece of holineſs, burying both his parts and perſon therein. Surely the Church and State he liveth in, may juſtly commence a ſuit, and have an action of debt againſt him, for not repaying them proportionably to his abilities, who by his lazineſs will not ſerve his Generation.

27 Others there are, who are ſo far from ſerving their Generation, That they diſ-ſerve it, and do much miſchief thereunto, either by their bad writings or vicious example. Bad writings, either ſcurrilous againſt modeſty, or ſcandalous againſt charity, or blaſphemous againſt piety, as either in maintaining erroneous opinions, or defending vicious practiſes; ſuch black broods are bad whileſt in their neſts, concealed in the ſtudies of their Authors, but well worſe when fledg'd and flown abroad into the world, ſo that it is not in the power of the Hen to clock in her own Chickens again, and recall what they have compoſed.

Secondly,

28 Secondly, they are not only unprofitable, but deſtructive ſervants to poſterity, who leave the Copies of bad examples behind them, ſo that they know not when they have done ſinning; yea it is to be feared, that whilſt their ſouls are ſuffering in a wofull place, they ſtill may be ſinning here on earth. If it be true what * *Symmachus* ſaith, *Author eſt bonorum ſequentium qui bonum relinquit exemplum*; By the ſame proportion, he that leaveth an ill Precedent, is the Father and Founder of all the evil which may enſue thereupon; like *Jeroboam* ſeldom mentioned in Scripture but with his train ſweeping after him, *the ſon of* Nebat *which made Iſrael to ſin.*

* Lib. nono Ep. 70.

29 God grant that when we die, our ſins may be buried in our Graves, or rather (which is a more Chriſtian expreſſion, and more conformable to the proportion of Faith) that before we die, our ſins may be buried in Chriſts grave, pardoned and forgiven unto us, eſpecially that we leave not behind us ill examples for the poyſoning and perverting of ſuch as ſhall ſurvive us. For as it is ſaid of *Abel*, *Heb.* 11. 4. *He being dead yet ſpeaketh*: ſo is it ſadly true of many who are dead and rotten, that they ſtill *lye*, *curſe*, *ſwear*, here on earth, occaſioning the ſame in others by their wicked patterns and practiſes they have left behind them.

30 *Objection.* But ſome will plead themſelves priviledged and exempted from ſerving their Generation, becauſe of the badneſs thereof. *David* (ſay they) had ſome comfort in, and credit by *ſerving his Generation*, having for his *Time-fellows* ſo many Worthies in all profeſsions. Worthy Prieſts, *Abimelech*, *Abiathar*, *Zadock*; worthy Captains, *Joab*, *Abiſhai*, *Benaia*,

Benaia, the ſon of *Jehojedah*; worthy States-men, *Huſha*, *Adoniram*; worthy Prophets, *Nathan*, *Gad*, *&c.* Whereas I live in ſuch a Generation, that all the bad Epethites in the Old and New Teſtament may truly be applyed thereunto. *A ſtubborn generation*, *a froward generation*, Pſalm 78. 8. *A rebellious generation*, *a generation that ſet not their heart aright*, *and whoſe ſpirit is not ſtedfaſt with God.* A generation of vipers, *Mat.* 3. 7. A faithleſs generation, *Mat.* 17. 17. Whether you take it in *Divinity* for lack of belief towards God, or in *Morality* for want of truth and truſt towards man; and who can find in his heart to ſerve ſo wicked a generation?

31 Some will ſay, (further to improve this Objection) O that I had been born ſome years after the perſecution in the Reign of Queen *Mary*, that ſo my *threeſcore and ten years*, the age of man, might have run parallel with the proſperous times of *Queen Elizabeth*, *King Iames*, and *King Charls*; and have determined and expired ſome years before the beginning of our late civil wars: Had my nativity been fixed in that peaceable poſition, O then I would willingly, and readily, and chearfully, and joyfully, and thankfully have ſerved my own generation; whereas now I have no liſt, and leſs comfort to do it, being condemned to live in ſo wicked an age, made up of the dregs of time, the badneſs whereof is more dangerous then difficult to deſcribe, and may with more ſafety be confeſt by the hearers, then expreſt by the Preacher in his place.

32 *Anſ.* I have three things to return in anſwer hereunto.

Firſt, grant the Objector ſpeaketh very much of truth herein, yet if the times be ſo bad as he complaineth,

plaineth, their badneſs will ſerve for a foyl to ſet off his goodneſs, and render it the more conſpicuous, making him, *Philip.* 2. 15. *to ſhine the brighter as a light in the world in the midſt of a crooked and perverſe Nation.* Alas, thy little Faith would have made no ſhow, hadſt thou lived in the age of *Abraham*; thy Patience would have ſeemed but a dwarf to the Giant patience of *Iob*, hadſt thou been his contemporary; thy meekneſs had appeared as nothing, if meaſured with the meekneſs of *Moſes*, had you been partners in the ſame generation. Whereas now a little Faith, Patience, Meekneſs, and ſo of other graces, will make a very good preſence in the publick, if the Age thou liveſt in be ſo bad as thou doſt complain, and others perchance do believe.

33 Secondly, I ſuſpect this to be nothing elſe but a device of thy deceitfull heart, thereby to cozen thine own ſelf. The Objection ſpeaks the ſtate of thy ſoul to be much like the temper of the Scribes and Phariſees, *Mat.* 23. 30. *If we* (ſay they) *had been in the daies of our Fathers, we would not have been partakers with the blood of the Prophets.* Yet theſe pretended pittifull perſons were indeed more cruel then their Anceſtors. Their Fathers killed the Men, they the Maſter; their Fathers the Servant, they the Son; their Fathers murdered the Prophets of God, they the God of thoſe Prophets, ſo far forth as he was murderable in his humane nature; and it is vehemently to be ſuſpected, that if thou beeſt bad now, thou wouldſt not have been good, had the time of thy Nativity anſwered thine own deſire. It is a ſhrewd preſumption, that he who behaved himſelf as a *Woolf* in his own generation, would not have been

been a *Lamb* in what Age ſoever he had lived.

34 Laſtly, *Beggars muſt be no chooſers*; thou art not to ſerve the generation before thee, nor the generation after thee, nor any other of thy own election, but thy own generation, wherein Divine Providence hath been pleaſed to place thee: Saint *Paul* ſaith, *Epheſians* 5. 22. *Wives ſubmit your ſelves unto your own husbands.* Some will ſay, had I ſuch an one to my husband, I could willingly obey him, he is of ſo meek, mild and ſweet a diſpoſition, but mine is of ſo moroſe and froward a nature, it goes againſt my nature to be dutifull unto him. However, though ſhe hath not the ſame comfort, ſhe hath the ſame cauſe of ſubmiſſion, obliging in conſcience to Gods command; husbands muſt love their own wives, wives obey their own husbands; husbands and wives with *David*, muſt ſerve their own generation.

35 But now that my ſword may cut on both ſides, as hitherto we have confuted ſuch who are faulty in their defect, and will not ſerve their generation; ſo others offend in the exceſs, not being only ſervants, but ſlaves and vaſſals to the age they live in, proſtituting their conſciences to do any thing (how unjuſt ſoever) to be a Favourite to the Times: Surely a cautious concealment is lawful, and wary ſilence is commendable *in perilous times.* Amos 5. 13. *It is an evil time, therefore the wiſe ſhall hold their peace.* And I confeſs that a prudential compliance in Religion in things indifferent, is juſtifiable, as alſo in all civil concernments, wherein the conſcience is not violated: but wherein the will of the times croſſeth the will of God, our Indentures are cancelled from ſerving them, and God only is to be obeyed.

36 There is ſome difference in reading the precept, *Rom.* 12. 11. occaſioned from the ſimilitude of the words in the original, (though utterly unlike in our Engliſh tongue) ſome reading it ſerving the Lord, others ſerving the time. I will not diſpute which in the Greek is the truer Copie, but do obſerve that *Davids* precedent in my Text, is a perfect expedient, to demonſtrate that both Lections may and ought to be reconciled in our practiſe: *He ſerved his generation*, there is *ſerving the times*; but what followeth? *by the will of God*, there is ſerving the Lord; this by him was, by us muſt be performed.

37 Saint *Stephen*, *Acts* 7. 2. began his Sermon to the people with theſe words, Men, Brethren, and Fathers; which words I thus expound and apply. By *Men*, he meant young folk which had attained to the ſtrength and ſtature of men, and were much younger then himſelf. By *Brethren*, thoſe of his own ſtanding and ſeniority in the world (probably forty years old or thereabouts) and therefore he ſaluted ſuch with a familiar Appellation as a badge of equality. Thirdly *Fathers*, being aged people, more antient then himſelf, as appeareth by his term of reſpect addreſſed to perſons diſtanced above him. This diſtinction will ſerve me firſt perfectly to compriſe, then methodically to diſtinguiſh all my Auditors in this Congregation.

38 I begin with you men, which are of the *Generation riſing*, it being bootleſs for me to addreſs my ſelf to children not arrived at their underſtanding, concerning whom I turn my preaching to them unto praying for them, and wiſh them good ſucceſs in the name of the Lord.

39 It is your bounden duty to omit no opportunity to inform your ſelves both in Learning and Religion, from thoſe that living with you are of more age and experience, and demean your ſelves unto them with all reverence and reſpect. O let them go fairly their own pace and path to their graves. Do not thruſt them into the pit with your prepoſterous wiſhes. *Filius ante diem, O when will he die and his name periſh!* rather endeavour to prolong the daies of your Parents by your dutifull deportment unto them, ſtay but a while, and they will willingly reſign their room unto you, in earneſt whereof thoſe ſuperannated Bazzilbaes do contentedly ſurrender the lawfull pleaſures of this life, 2 *Sam.* 20. 37. to you their Chimchums, their ſons and ſucceſſors, to be by you with ſobriety and moderation peaceably poſſeſſed, and comfortably enjoyed.

40 You Brethren, who are pew-fellows in the ſame Age with my ſelf, who are paſt our verticall point, and are now entered into the Autumn of our life, give me leave to beſpeak you with becoming boldneſs, familiarity beſeeming thoſe of the ſame form together; there is a new Generation come upon, let us therefore think of going off the Stage, endeavouring ſo to Act our parts, that we may come off, not ſo much with applauſe from man, as approbation from God. If we live long, we ſhall be look't upon as the barren fig-tree that combereth the ground; we muſt make room for ſucceſſion, as our fathers have done for us. And let this be our greateſt care, to derive and deliver Religion in all the fundamentals thereof, in as good a plight and condition to our ſons, as we received it from our Fathers. O let us

leave Gods houſe as tenantable as we found it, let it not be ſaid, that we willingly let the fair Fabrick of Faith and good Life to run to ruine in our, ſo that the next Age may juſtly ſue us for Dilapidations.

41 When our Saviour ſaid unto his Diſciples, *Matth.* 26. 21. *Verily I ſay unto you, that one of you ſhall betray me, they were exceeding ſorrowfull, and began every one of them to ſay unto him, Lord is it I?* yea *Judas* himſelf lagging at laſt with his Is it I Lord! and was returned with *Thou ſaidſt it.*

42 Thus at the laſt day of judgement ſhall all generations be arraigned before God. But to confine our Application only to thoſe *three* within the laſt ſixſcore years; if God ſhould ſay unto them, *One of you have betrayed my truth.* how would it put them all upon their particular purgation! *Is it I Lord? ſaith the firſt generation* in the raign of King *Edward* the ſixt; ſurely they ſhall be acquitted who in the Marian daies ſealed the truth with their blood. Is it I Lord? ſaith the ſecond generation, laſting all the Reign of Queen *Elizabeth* to the middle of King *James*. That alſo will be cleared as publickly preſerving the purity of true Doctrine in the thirty nine Articles.

43 What a ſhame ſhall it be, if when our Age ſhall ask with *Judas*, is it I? we ſhall be returned, *thou haſt ſaid it.* Yours is the Age that hath betrayed my Truth to Errour, Unity to Faction, Piety to Prophaneſs; ſad, when ſuch a Fact ſhall be ſo clear that it cannot be denyed, and yet ſo foul that it cannot be defended. However, this my too juſt fear may conſiſt with hope of better things of you, and ſuch as accompany ſalvation.

44 I must conclude with you Reverend Fathers, whom my loyalty cannot pass by without doing my due Homage to the *Crown of your Age*, especially if it be found in the way of truth. Give me leave to tell you belong to that generation which is passed out of this world: not only the Van or Front, and also the main body and battle of your Army are marched to their graves (and their souls I hope to heaven) whilest Divine Providence for reasons best known to himself, hath reserved you to bring up (as I may say) the very rear of the rear of your generation. O do not mistake this Reprieve for a Pardon; and here give me leave to use a plain but expressive Similitude.

45 Have you never seen a wanton child run a firebrand against the Hearth or back of the Chymney, and so on a suddain make a *skie of sparks?* of which sparks some instantly expire, others continue a pretty time and then go out, others last a little longer, whilest one or two (as having a greater stock of foot to feed them) hold out a good while, but at last are extinguisht. Man is born to labour, as sparks do fly upward, some presently go out wafted from the womb to the winding-sheet; others live to ripe men, others to be old men; some whose temper and temperance are more signal then in others, to be counted wonderous old, but all at last die and fall to the earth.

46 We read, *Revelat.* 10. 2. of an Angel who had his right foot on the Sea, and his left on the earth. This may seem a strange stride, save that it abateth the wonder, because Angels when pleased to assume bodies,

bodies, may extend themſelves to a vaſt (though finite) proportion. But you, though meer men, and weak men, muſt ſtride a greater diſtance; having your left foot already in the Grave, endeavour to have your right foot in Heaven, and waving all love of this world, ſet your minds and meditations alone on God and godlineſs. In a word, whatever our Age be, riſing, ſhining or ſetting, Men, Brethren or Fathers, let us endeavour with *David* in my Text, according to the will of God to ſerve our own Generation.

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47 Come we now to the ſad occaſion of our preſent meeting, to perform the laſt Chriſtian Office to our Deceaſed Brother, well known to many of you, and to none better then to my ſelf. A child is like a man in the ſimilitude of parts, though not of degrees, and in ſome meaſure he did ſincerely with *David* ſerve his Generation. He was a dutifull Son unto his aged Mother, as ſhe cannot but confeſs, and will I hope (as occaſion is offered) remember and reward it to his wife and children. A loving Brother, a kind Husband, and I doubt not but his widow will diſcharge her mutual affection to him in his relations.

48 *Bathſheba* thus deſcribeth a good wife, *Proverbs* 31. 12. *She will do her husband good and not evil all the daies of her life.* It is not ſaid, all the daies of his life, *but of her life.* What if he ſhould chance

to

to die, and ſhe to ſurvive him, yea after to marry again, (as God forbid any ſhould be debarred marrying in the Lord, eſpecially for their own and childrens advantage) yet ſtill ſhe would do good unto him all the daies of her life. To him, that is to his memory, mentioning with reſpect: To him, that is to his children and friends, carefull over the one, and curteous over the other.

49 He was a tender Father and faithfull Friend, witneſs the many *volunteer mourners*, (an unuſuall proportion for a perſon of his quality) who at their own charge have habited themſelves, that the outward ſadneſs of their cloathes might expreſs the inward ſorrow of their hearts: He was an excellent Maſter, having bred many good workmen in his Vocation, and I hope they will prove good husbands too. Let me add, he was an excellent ſubject; for according to that which his conſcience (with many others) conceived to be loyaltie: he loſt much of, and hazarded all his eſtate.

50 Laſtly and chiefly, he was a good Saint, having more piety then he ſhewed, and as daily he conſumed in his body, he was ſtrengthened in his ſoul in Faith through Chriſt, whereof he gave many teſtimonies before, towards, and at his death. What ſhall I ſpeak of his parts of Nature, ſo far above his education and profeſſion, that he might have paſt for a Scholar amongſt Scholars, for

his wit and pleaſant expreſsions : But God now hath made him his *free-man*, and paid him his wages for ſo well ſerving his Generation.

FINIS.